DIRECTIONS WITH PRAYERS AND MEDITATIONS FOR The Worthy Receiving The Bleſſed Sacrament.

By the Famous Mr. *Charles Drelincourt*. Miniſter of the Reformed Church at *Charanton*.

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LAMBETHANA

THE AUTHOR To the Christian READER.

READER,

THE *Apostle St.* Paul, *writing to the Church of* Corinth, *declares to them that because of the Irreverence and want of Devotion,*

A *where-*

wherewith they ap-
proached the Lords
Supper, many amongſt
them were ſick and
many dead.

I cannot tell if we
may not attribute to
the ſame Defect, moſt
part of the Evils and
Calamities which ex-
erciſe our Churches
for all of us almoſt
partake of that Holy
Sacrament without ex-
amining our Conſcien-
ces, and our Hearts
not being touched with

Repen-

-Repentance, we pro-
ls ane the most Holy
st Things.

d When we are to ap-
pear before a great
e King, we put on our
t most suitable Apparel,
st we compose our Ge-
ctures, and consider
-long with our selves
what we are to say.
st But we present our
y elves before the King
-of Kings, without the
-Garment of Holiness,
s which alone is well-
h leasing in his sight.

wherewith they ap-R
proached the Lords's
Supper, many amongſt th
them were ſick and
many dead. be

I cannot tell if we K
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Calamities which ex-lon
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Repen-

...Repentance, we pro-
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...ſt things.
...d When we are to ap-
...pear before a great
...e King, we put on our
...moſt ſuitable Apparel,
...ſtwe compoſe our Ge-
...ſtures, and conſider
...long with our ſelves
...what we are to ſay.
...ſtBut we preſent our
...ſelves before the King
...of Kings, without the
...Garment of Holineſs,
...swhich alone is well-
...pleaſing in his ſight.

We ſpeak unadviſedly h
and with uncomely Ge-a
ſtures: And when we S
draw near to him with G
our Lips, our Heart fa
many times is far from
him. th

We will not ſit down ou
to an ordinary Table ra
with unwaſhen hands Ce
but we approach there
Table of the onely begot
gotten Son of God, wani
have not waſhed our pti
hands in Innocence. for

In ſhort, The moſt ſe
part put no difference
betwixt

y betwixt common Bread
e and Wine, and this
ve Spiritual Feast which
th God prepares for his
rt faithful Servants.
m As they come unto
that Holy Table with-
nout convenient Prepa-
ration, so during the
s Celebration of that Ve-
neral Sacrament, they
emeditate not upon the
anistery of their Redem-
ption, not having be-
fore their Eyes Christ
Jesus Crucified.
Hence it is that the

Heart is not moved
nor inflamed with the
Love of God; and there
finding no reliſh in thoſe
ſacred Dainties, they
ruminate not upon
them in their Spirits
not conſidering that
God of old, would have
no Sacrifice offered to
him of thoſe Beaſts
which chewed not the
Cud, ſo now in his
Church he rejects thoſe
who meditate not upon
the greatneſs of his
Mercies.

But

But as God reſerves to himſelf always a remnant according to the Election of Grace; ſo there are ſome that acknowledge the neceſſity of this Preparation, becauſe of the Apoſtle's expreſs command; That every one try himſelf: *And the Example of our Lord Jeſus Chriſt, who waſhed the Feet of his Diſciples before he adminiſtred to them the Holy Supper: But they*

find themselves at a
great stand, when they
would come to the ex
ercise of it. And in
effect there is nothing
more difficult than to
disengage our minds
from worldly Affairs,
and to clip the Wings
of their Natural Le-
vity, that we may
captivate them to the
Meditation of Heaven-
ly Things. To rouse
then some out of that
profane Stupidity, and
to help the Piety of o-
others,

others, many Learned
Men have publiſhed
their Prayers and Ho-
ly Meditations; but
forasmuch as for moſt
part they are bound up
with other works, and
that People ſtood in
need of a Manual,
which treated of no-
thing elſe, I have been
often deſired to publiſh
a ſmall Collection of my
Studies and Medita-
tion, which I compo-
ſed ſome time ago for
the particular uſe of

my ſelf and Family

I have long reſiſte
that ſuit, no man know
ing my Imperfection
better than my ſelf
and beſides that, th
continual Duties of ou
Calling ſuffered me no
to re-view that littl
Work; and give it it
laſt ſtrokes. But
have at length yielde
conſidering that in thi
wretched Age, where
in Zeal every wher
decayes, and Charit
grows cold, it is goo

t

to gather together even the ſmalleſt Sparks of that ſacred Fire; and that God having of old forbidden to carve his Altar, hath taught us that in Matters which concern his ſervice, Simplicity is pleaſing unto him; and that the Prayers whereby we mount up to God in the Name of Chriſt Jeſus, ought not to be elaborated with affectation of much Art.

God who was not displeaſed

displeased with these poor Widows Mite and will not despise this little grain of Incense which I offer upon his Altar.

I doubt not, Christian Reader, but that you will take pleasure in that sweet swell. Such Meditations are of no relish to worldly Man. A brutish Man knoweth not, neither doth a Fool understand this; but if thou hast thy Senses exercised to discern

he ſcern Spiritual Things,
e and takeſt pleaſure in
is the Reading & Medita-
ch tion of Hevenly Things,
ll thou wilt certainly
profit thereby; and like
un the Bleſſed Virgin, lay
up in thnie Heart what
ne never is ſaid of Jeſus.
ch Which that thou maiſt
to do, is the hearty
n. Wiſh and Prayer of

Thine in the Lord.

A PRAYER AND MEDITATION FOR *A Believer that is preparing to receive the Holy Sacrament of the Lords Supper.*

O My Lord God! Thou invites me by thy Grace to the ſolemn Feaſt

Feaſt of thy onely be-
gotten Son, my Savi-
our Jeſus Chriſt. But
when I conſider who
thou art, and what I
am, how rich and ex-
cellent the Benefits are
which thou prepareſt
for me; and how lit-
tle I am diſpoſed to re-
ceive them, my Soul
is in trouble, and I
tremble to draw near
to thy glorious Maje-
ſty.

Righteouſneſs be-
longeth to thee, O
Lord!

Lord! but to me Shame
and Confuſion of Face;
for thou dwelleſt in
Light inacceſſible, and
I am plunged in the
pit of Darkneſs. Thou
art the Holy of Holies,
and even Holineſs it
ſelf, and I am nothing
but uncleanneſs. From
the Crown of the Head
to the Sole of the Foot,
there is no ſoundneſs in
me. The World hath
corrupted me, the Fleſh
miſled me, and Satan
hath covered me with
Sores. Behold

Behold, thou putteſt
no truſt in thy Saints
yea the Heavens are
not clean in thy ſight
how much more abo
minable and filthy ſha
I poor wretch be, wh
drink in iniquty lik
water? If the *Seraphim*
who are inflamed wit
Zeal and Fervency in
thy Service, cover the
Faces before thee, how
ſhall I dare to appear
in thy preſence, who
Zeal is faint, and who
Prayers are cold; wh

attends thy Service only out of cuſtom, and who am more addicted to the things of this world, than to the advancement of thy Glory?

The Apoſtle St. *Peter* thought not himſelf worthy to be in the ſame Boat with the Son of God, for having perceived the effects of his Divinity, he cried out, *Depart from me O Lord! for I am a ſinful man;* and ſhall I,

O Lord! who am the greateſt of ſinners, ven ture to ſet at His Table to feed upon His Dain ties, and to becom one Body with Him?

St. *John Baptiſt* th greateſt of all that ar Born of a Woman, an whom thou filled with the Holy Ghoſ from his Mother Womb, thought no himſelf worthy to ſtoop down and un looſe the latchet of Hi Shooes. And ſhall I

who

th who am the wretch-
ve deſt of all creatures ;
bl who am a ſinner from
ai the Womb, and whoſe
om life hath been but a
? chain of iniquity; ſhall
th I raiſe my ſelf up to
ar Heaven, there to touch
an that Glorious King, and
d' bring Him down to
no lodge in my Soul ?
er Being covered with
no the filth of ſo many a-
to ominable Vices, ſhall
un preſent my ſelf to
Hi that Holy Banquet,
I where Angels wait like
ho Mini-

Miniſtring Spirits ſend
out for the good of
thoſe who are to re-
ceive the earneſt of
Salvation: where God
is Maſter of the Feaſt,
where the Meat and
Drink is the Fleſh and
Blood of God? With
laſcivious Eyes and full
of wanton Looks, ſhall
I behold that Lamb
without ſpot or blem-
miſh? With my polluted
Lips and lying Tongue
ſhall I touch the Bread
of Angels? Or ſhall I
lodg

en odge the King of Kings
on a Hogſtie, in a
re Heart filled with foul
o oncupiſcence?
Go I remember, Lord,
aſ that when thou eſtabli-
n ned the Jewiſh Feaſts,
n hou gaveſt this Law,
it *Let none appear before*
fu *me empty*. In this Feaſt
al f Chriſtians, to which
m hou calleſt us by the
le Trumpet of the Goſpel,
te ot to commemorate
gu he Temporal Delive-
ea ance out of *Egypt*, but
ll o celebrate the memo-
lg ry

ry of the Spiritual Deli
verance from Sin
Death, and Hell; n
to eat in thy preſen
the Firſt-fruits of th
Land of *Canaan*, b
to love-taſte the D
lights of the heaven
Jeruſalem; not to a
pear as ſtrangers, b
as fellow Citizens
the Saints, Compan
ons of Angels, an
Menial Servants of Go
Wilt thou, O Lord, i
this ſolemn day, acce
of me, who am void

Piet

Deliety; who have no
Sineal or Charity, and
nem without good
enworks in this World?
th By the ſame Law of
bu*Moſes*, they who had
Douched a dead Body,
enwere forbidden to ap-
proach the Altar on
bywhich were offered
s the Sacrifices, which
pawere but Types of the
anacrifice that Jeſus
GoChriſt offered to God
d, in the Croſs, for the
ceremiſſion of our Of-
idences. And may I un-
iet B der

der the Goſpel dra
near to the Tab
where Jeſus Chri
Crucified offers himſe
with all his Benefit
May I, I ſay, who a
continually imploy
in dead works, i
ſtead of ſerving th
Living God? and wh
am dead in ſins an
treſpaſſes; having no
ther ſenſe nor motio
as to ſpiritual and he
venly things?

Alas! My Lord Go
I am ſtraitned on bo
ſide

des, for if I abſent
hy ſelf from this Holy
able, I am diſobedi-
nt to my Saviour, who
ommands me to ſet
orth his Death until
e ſhall come again;
keep at a diſtance
rom the Fountain of
ife; I renounce the
eals of the Covenant,
nd the Pledges of thy
ove: And if I come
o it unworthily, I am
fraid I may eat and
rink my own Damna-
ion, and draw upon

my ſelf fearful Judgements.

For if a Fire coming out from before God, conſumed *Nadab* and *Abihu*, becauſe they approached the Lord with ſtrange Fire; will not God who is a conſuming Fire, devour me, if I draw near to him with the Fire of my Quarrels, and the Flames of my Luſt?

If the *Bethſhemites* were puniſhed with Death

ud death for having
ok'd into the Ark of
om e Covenant, ſhall
ef ot I render my ſelf
A ilty of Death and
verlaſting Maledicti-
ch n, if with an evil
an ye and unclean Hand
G offer to look upon and
ni ouch Jeſus Chriſt, the
ion of the Living God,
vi whom dwell the
u easures of Wiſdom
s nd Knowledge?

If he that ſate down
o the Kings Feaſt
i ithout the Wedding

Garment, was caſt into outter Darkneſs, where there is weeping and gnaſhing of Teeth, fear, leaſt when I pre ſent my ſelf to the Feaſt of the King Kings, I be thrown headlong into the e ternal Torments Hell Fire. For I am not clothed with the Wedding Garment and am not onely with out the Robes Righteouſneſs and In nocence, but which wor

t in worſe ſtill, draw after
whe ne the Chains of Ini-
aquity, and the Rags of
n, he Old Man: I carry
pthe Image of the Devil
tand the Livery of Hell.
g If thou, Lord,
owhould'ſt mark Iniqui-
ies: O Lord, who
hall ſtand? but there
as forgiveneſs with thee
that thou may'ſt be
nfeared. Mercies and
itForgiveneſs are from
the Lord our God; for
Iwe have rebelled a-
hgainſt him. But where
or

Sin hath abounded, th
Grace hath abounde
much more.

Being caſt down
my ſelf, I raiſe my ſe
up in thee; I am who
ly confounded when
reflect on the horro
of my ſins; but m
comfort is, that th
tender Mercies fail no
and that Jeſus Chri
came into the Worl
not to call the Righte
ous, but Sinners to Re
pentance. Thy mercy
O Lord, is in th
Heavens

leavens, and thy faithfulneſs reacheth into the Clouds. As by thy Goodneſs thou giveſt me thy Bleſſings, ſo by thy Wiſdom thou wilt inſtruct me how to receive them to Salvation!

It is true, that of my ſelf I am deſtitute of all good; but in thy Courts there is an Ocean of Riches. I will draw out of thy Treaſures, and ſay with thy Servant *David*,

when I make my O
fering, *All things co*
of thee, and of thine ow
have we given thee.
I am dead in Tre
paſſes and Sins, bu
I am not diſmayed,
Lord, for the Brea
that thou prepareſt, n
onely ſtrengthens th
Living but raiſes th
Dead. Jeſus Chriſt
the Reſurrection an
the Life; he make
the Dead to live, an
cals the things tha
are not as if the
were. *Nada*

Nadab and *Abihu* offered ſtrange Fire unto thee, and ſported in its flame; but Lord, I tremble at my ſins, and repent in duſt and aſhes. I wiſh that my Eyes were a living Fountain of Tears to quench the flames of my Luſts; and I draw near to thee, that I may drown them in the river of thy mercy.

The *Bethſhemites* were not allowed to look into the Ark, but

but I am expreſly com
manded, O Lord, t
behold Jeſus Chri
who is the Image
the inviſible God, th
brightneſs of the Glor
and expreſs Image
the Fathers Perſo
And it is not onely th
pleaſure that I ſhould
as in a Glaſs, openl
behold his Glory, bu
alſo that I ſhould touc
him, embrace him
and lodge him in m
Heart.

I acknowledge m

ſelf to be miſerable, and wretched, poor, blind and naked; but I will follow the Counſel which my Saviour gave to the Angel of the Church of *Laodicea*: I will buy of him Gold tryed in the Fire, that I may be rich, and white Rayment, that I may be clothed, and that the ſhame of my Nakedneſs do not appear; and I will annoint my Eyes with Eye-ſalve, that I may

ſee

ſee, though I be the pooreſt Creature living, yet I can make that purchaſe. For the Bleſſings of the Spirit are bought without Money and without a price.

O Lord Jeſus! thou who giveſt me the greater wilt not refuſe me the leſſer, ſince thou haſt invited me to thy Feaſt, opened thy Heart, and declared unto me the ſecret of thy Love; thou wilt

give

give me a new Garment, not taken from thine Enemies, like that which *Sampſon* gave the *Philiſtines*, but taken off thy ſelf, like that which *Jonathan* gave to *David*, whom he loved as his own Soul; for thou art the Lord our Righteouſneſs, and art made to us of God, Wiſdom and Righteouſneſs, Sanctification and Redemption.

This Holy Feaſt which

which our Saviour prepares for us, is not like that of *Simon* the Phariſee, where there was neither Water to waſh his Feet, nor Oyl to annoint his Head; but as at his laſt Supper Jeſus Chriſt waſhed his Diſciples Feet, and dried them with the Linnen Cloth where-with he was begirt ſo as often as he celebrates that Holy Supper, he waſheth our Feet, waters them with his

is Blood, and dries hem with that fine and ſhining Lawn which is the Juſtification of the Saints.

As heretofore *David* ſhewed kindneſs to *Mephiboſheth*, and tho he was deformed and cripple in both his feet, made him eat at his Table among the Kings Sons for the love he bore to *Jonathan* his faithful friend, ſo, Lord, though my ſins have rendred me deformed,

formed, and that I ha
in the wayes of th
commandements; hal
ing on every ſide, ſome
times tranſported wit
idle fears, and ſom
times with fooliſ
hopes, inſolent in pro
ſperities, and impatien
under adverſity, ye
thou wilt receive me
unto thy Table, & mak
me eat with the Chil
dren of the King o
Kings, ſeeing I am the
Son of him whom
thou loveſt, and in
whom

whom from all Eternity thou takeſt thy good Pleaſure. I know I am more deformed than ever *Mephiboſheth* was, but thou alſo art more merciful than *David*; I am more ſtraitly united to Jeſus Chriſt than *Mephiboſheth* was to *Jonathan*, for I am his Brother, his Son, his Spouſe, and a Member of his Body; being Fleſh of his Fleſh and Bone of his Bones.

I will not fly the like *Adam*, though be naked; for God no leſs able than mer ciful to cover my na kedneſs: Of the wool of the Lamb withou blemiſh, of the righte ouſneſs and innocenc of my Saviour, he wil make me a garmen of Salvation and man tle of Righteouſneſs.

I will not be diſmay ed though I ſee my ſelf polluted; for God is a well of Salvation and

and Blood and Water ſtreams from the ſide of bleſſed Jeſus : he that hath redeemed me will purify me : Nor though I ſee my ſelf poor ; for God is the Lord of the Univerſe : and it is to the pooreſt in this world that he opens the Cabinet of his Treaſures. Nor though I find my ſelf ſick, for Jeſus Chriſt healeth all maladies and diſeaſes : and his pretious Blood is not on-

only drink to the Saints, but alſo Phyſick to the Sick, Nay if I were without ſickneſs the Blood of my Saviour would be unprofitable to me, for the whole have no need of a Phyſician, but they that are ſick.

But ſince thou uſeſt me with ſo much favour, O Lord, ſuffer me not to be unthankful, nor to change thy Grace into Wantonneſs. Since thou calleſt me not

not as thou did'ſt *Moſes* out of the middle of a burning Buſh, but from amid'ſt the Flames of thy Love ; and that thou ſpeakeſt to me not only of the deliverance of *Iſrael* ; but art willing to ſeal to my Soul my Eternal Redemption , and to give me the Firſt-fruits of the Inheritance that hath been prepared for me before the Foundation of the World. Give me Grace that I may

may pull the ſhooes o
of my feet, by ſtrippi
my ſelf of my earth
Affections and bruti
Luſts.

Root out of m
heart all envy, hatre
malice, avarice, prid
and the deſire of va
glory. Baniſh from
the love of the Worl
the love of my ſel
the pomp and vaniti
of the ſinful age, a
all unlawful pleaſure
Grant that I may affli
my Soul before th

for ſo many ſins as I have committed.

Give me that Holy ſorrow that bringeth forth Repentance unto Life, not to be repented of. Give me the nails of a ſerious Repentance, that I may faſten my Luſts and Concupiſcences to the croſs of my Saviour, that a penitent ſorrow may be as a Lance to pierce the Body and Heart of the Old Man.

And foraſmuch as

Judgment without Mercy ſhall be to thoſe who have not ſhewn Mercy. Give me bowells of Compaſſion, Kindneſs, Humility, Mildneſs, and a Patient Mind. Cloath me with Charity, which is the Bound of Perfection; and if any have offended me, as Jeſus Chriſt hath graciouſly pardoned all my Offences, grant that I may do the like; and if I have in any thing of-

fende

fended my Neighbour, that I may willingly make him ſatisfaction in word and in deed. O, my God, I find my ſelf ſtill very cold and faint in my Devotion; but ſend thou from Heaven ſome *Seraphim*, who with a burning Cole from thine Altar, may purify my Heart and Lips, and kindle in my Breaſt the fire of true Zeal and ſincere Charity.

O that I may draw near to thee with a Heart purified from an evil Conſcience, and my Body waſhed with clean water, that I may waſh my hands in innocence before I compaſs thine Altar; that I may haſten to put on the Wedding Garment, ſeeing the Feaſt is ready and at hand.

O Lord! my Soul faileth, and my Spirit fainteth within me. The more I drink the

Water

Waters of this World, the greater is my Thirſt. The more I enjoy of Honours, Riches, and Carnal Pleaſures; the more is my Soul empty and dry. Nothing in this World can fill my Heart, nor ſatisfie my Deſires; but thou Lord haſt a Fountain of Living Water, of which whoſoever drinks ſhall never thirſt again; and thou art the Bread of Life, of which whoſoever eateth ſhall live

for ever; Grant the
that I may hunger an
thirſt after Righteou
neſs, ſo that I may b
ſatisfied: Give me o
that Living Water, tha
I may thirſt no more
I know the Wellis deep
but give me, goo
Lord, the Bucket tha
may draw out of it
or grant that I may
plunge and drown my
ſelf in that Grace: Tha
Bread of Life is far di
ſtant from me, for i
in Heaven, and I upo
Earth

Earth, but thou, O Lord, ſhalt give me the Wings of Faith, that in the company of Heavenly Eagles I may ſoar up towards crucified Chriſt, and feed my Soul with his precious Fleſh and Blood, until that I be transformed into his Image, and be made Partaker of his Divine Nature. *Amen.*

Another Meditation *upon the same Subject.*

WIsdom hath covered her Table, prepared her Dishes, and mingled her Wine; she invites me to eat of her Bread, and drink of the Wine that she hath mingled; but my Soul is so dulled by the Plea-

Pleaſures of this Life, that it neither hungers nor thirſts after Righteouſneſs. And though it were more hungry and thirſty after Goodneſs than it is, yet it is in a bad condition to appear at that Royal Feaſt, it is too much infected to receive ſo exquiſite Food and ſo precious a Liquor.

Under the Ceremonies of the Moſaical Law, the Shew-bread was never put but in Holy

Veſſels; and under the purity of the Goſpel can Jeſus Chriſt, who is the Bread of Life, be received in a Soul polluted with ſin, that ſends out nothing but unclean Luſts?

The Manna of the Deſart was kept in the Tabernacle, in a Veſſel of Gold; and ſhall Jeſus Chriſt, who is the true Manna that came down from Heaven, lodge in my Soul, which is a Veſſel of Uncleanneſs

neſs and Corruption?

The Ordinances of our God are the Pattern of his Holy Actions; he forbids us to caſt Holy Things unto Dogs, or Pearls before Swine; and will he give his Son, who is the Holy of Holies, and the choſen and precious Stone to me, a wretched ſinner, who have ſo often promiſed tomyGod tolive holily, and have ſtill returned to the uncleanneſs of my

my Vices, as the Dog that returns to his Vomit, and the Sow to her wallowing in the Mire?

Our Paſſover, to wit, Jeſus Chriſt, hath been ſacrificed; but how ſhall I come to the Feaſt, for I am uncircumciſed in Heart and Ears? I want the Girdle of Sobriety and Chaſtity; I have not the Staff of Faith working by Charity, nor my Feet ſhod with the

Pre-

Preparation of the Goſpel of Peace. I feel not, as I ought, the bitterneſs of my ſins. I want the unleavened Bread of Sincerity and Truth. I am puffed up with Pride, and filled with the Old Leaven of Guile and Malice. The Centurion, who had ſo lively a Faith, that Jeſus Chriſt from his ſacred Mouth pronounced, *That he had not ſeen ſuch Faith, no not in Iſrael*, ſaid to

our

our Saviour, *I am not worthy that thou ſhould'ſt come under my Roof*: And ſhall I, Lord, who am filled with diffidence and unbelief, think my ſelf worthy that thou ſhould'ſt enter into my Heart?

The poor Canaanitiſh Woman beg'd onely to gather the Crums that fell from the Childrens Table, and ſhall I have the boldneſs, Lord, to ſit down at thy Table, and

and to eat of thy Childrens Bread?

I fear, Lord, leaſt eating of that Bread and drinking of that Cup unworthily, I become guilty of thy Body and Blood; and that prophaning the Waters of the Covenant of Grace, the Sacrament of my Redemption, I be ſeverely puniſhed, as if I trampled under foot the Blood of the Covenant, and did ſpight to the Lord of Glory. For

For if *Uzza* was punished with Death for stretching out his rash hand to the Ark of the Covenant, what punishment ought I to expect, if I draw near to Jesus Christ with rashness; in whom the fulness of the Godhead dwells bodily?

Shall I then, like those who were invited to the Kings Feast, refuse to come? Shall I either excuse my self because of Business that

that o'rcharge my Spirits, or Pleaſures that mollifie my Courage, or Vices that corrupt my Soul? Shall I follow the Example of the Spouſe, who inſtead of opening the door to her Beloved, who came to carry her to his Feaſt, ſaid, *I have put off my Coat, how ſhall I put it on, I have waſhed my Feet, how ſhall I defile them?* But I am affraid that the offended King may declare me

me unworthy to taſte of his Feaſt, and that he may ſwear in his wrath that I ſhall never enter into his reſt. I am affraid that if I refuſe my Lord, whil'ſt he is near, and whil'ſt he invites me with ſo much kindneſs, I may be chaſtiſed as the Spouſe, and that my Beloved may withdraw from my Soul; and that when I ſhall ſeek him I ſhall not find him, and when I call

call upon him he will not anſwer me.

O my God, free me then from this perplexity, and perfect thy ſtrength in my weakneſs. Suffer me not by Ingratitude to keep back from a Table where thou prepareſt ſo great Delights. And to the end I may worthily approach it, give me, Lord, the Preparations which I want. I am not purified according to the Purification

tion of the Sanctuary; but to the end I may celebrate the true Paſſoever, be thou, good God, a Propitiation for me; for with my whole heart I call upon thee.

I ſleep with the Fooliſh Virgins, I have no Oyl in my Lamp, to go out to meet the Bridegroom, nevertheleſs I will not be diſcouraged; I ſhall not go to thoſe that ſell: I'll not have my recourſe to

to the Merits of Saints, nor the Blood of Martyrs; but I will betake my ſelf to him who freely beſtows, to thee, Lord Jeſus, who art the true *Aaron*, whoſe precious Oyl runs down, not only to thy Beard, but even to the Skirts of thy Garment. The fulneſs of thy Grace ſhall run down, even to me, who am the moſt abject of all thy Creatures. Thou wilt fill my

my Heart with the Oyl of Faith, Hope, and Charity: And my Lamp lighted at the Beams of the Sun of Righteouſneſs, ſhall never be extinguiſhed.

When a great King intends to lodge in a poor Houſe, he ſends thither his Officers, and the Rooms are furniſhed with the Princes Furniture. There is no Houſe ſo poor as my Soul, for it is altogether void of Righteouſneſs

ouſneſs and Holineſs; but ſeeing it is deſigned for the Lodging of the King of Kings, thou wilt ſend into it thy Royal Equipage; thy Spirit will come and adorn that Upper Chamber, wherein thou intends to celebrate thy Supper, with thy Diſciples.

Thou ſhalt turn me, O Lord, and then ſhall I be turned; for thou art the Lord my God. Break my Heart and

and Spirit, that I may be a pleasing Sacrifice unto thee, and that I may receive the refreshing Liquor of thy Grace. I am hardened in my Pollution and Iniquity, but as *Moses* heretofore striking the Rock with his Rod, made fresh Water spring forth; so if thou touch my Heart with the Rod of thy Word, thou shalt make me melt in Tears of Repentance: And then, Lord, with

my

my Tears I ſhall waſh the Houſe into which thou intendſt to come; for alas! it is all defiled with vice.

At the Feaſt where thou waſt preſent, Lord, in the Houſe of the Phariſee, thou manifeſtedſt great Charity, in pardoning that poor ſinful Woman, who waſhed thy ſacred Feet with her Tears: But at the Feaſt which thou celebrateſt in thy Church, there is oc-

caſion for the exerciſing of greater Charity, and of rendering thy ſelf ſtill more amiable; for there are more ſins to be pardoned there, and fewer tears to be found. There ſtreams not from my Eyes Tears enough to waſh thy Feet, but thou Lord, haſt ſhed Blood enough to waſh away the ſins of all the World; and it is properly thy Charity which hides a multitude of ſins.

O Lord, enter not into Judgment with thy Servant, for in thy ſight no man living ſhall be juſtified. If I ſhould contend with thee, I cannot anſwer thee one of a thouſand.

For my Lines are fallen to me in pleaſant Places, thou, Lord, haſt given me a goodly Inheritance, thou haſt created me in thy likeneſs, redeemed me by the Blood of thy Son, and by thy Spirit

taught me Wiſdom in the inward parts. And when I reflect on the Courſe of my Life paſt, I find that thou haſt crowned all my years with thy Bleſſing. Thou haſt done me a thouſand times more good than *I* could either think or ask. So many admirable Bleſſings and ſpecial Favours, ought to inflame my Heart with the Love of thee, and make the Zeal of thy Houſe to eat

eat me up; but I have not only buried the Talent which thou gaveſt me, but alſo ſcattered and laviſhed away thy Bleſſings, with unparallell'd Prodigality. *I* have abuſed all thy Favours, and the light of thy Knowledge has rendered me onely more ſharp ſighted in evil.

I have been inſolent in my Proſperities, and in Adverſity impatient; there is no

Wickedneſs whereof *I* am not capable, nor Sin whereof *I* am not culpable.

I have confeſſed thee with the Mouth, but in Works denyed thee. *I* draw near to thee with the Lips, but my Heart is far from thee, rooted faſt in the World. If *I* adore not falſe Gods, if *I* proſtrate not my ſelf before Idols, the Workmanſhip of Mens Hands, *I* embrace the Honours

Plea-

Pleaſures, and Riches of the World, as if they were my chiefeſt Good. My Pride, Avarice, and Voluptuouſneſs, are Idols of Jealouſie, by which *I* provoke thee to Jealouſie. *I* ſpeak without reverence of thy Majeſty and thy Works; and if *I* blaſpheme not thy Name, *I* back-bite my Neighbour, whom thou haſt made after thy Likeneſs. If *I* ſet not apart ſome time of my Life

by unexcuſable Sacri-
ledge, to the Service
of the Creature, I de-
dicate to the Fleſh and
the World, the greateſt
part of the days
which thou haſt ſet
a-part for thy Ser-
vice.

I have not rendred
to my Superiors that
obedience and love
which thou haſt com-
manded us; and I have
been careleſs in in-
ſtructing in the ways
of Godlineſs thoſe
whom

whom thou haſt committed to my Conduct. If my hands are not polluted with innocent Blood, my Heart hath been filled with envy, hatred, and revenge. I am quick to anger, and ſlow to forgiveneſs. If I have not defiled my Body with uncleanneſs, I have polluted my Soul with foul deſires. My Eyes have not been free from wanton looks, and my Ears have

been tickled with obſcene words; or otherwayes by my vanity and worldly ornaments, I have kindled in the hearts of others a fire of unclean Luſts. If I have not robbed other Mens goods, I unjuſtly poſſeſs thine, in not relieving the wants of the poor and afflicted. I have ſeen my brethren in neceſſity and ſhut up the bowels of compaſſion from

from them. If I raiſe no falſe report againſt my Neighbour, I have no charity to cover his failings; and my malicious Tongue takes pleaſure to ſpeak of other Mens evil. I am envious at the good, and covetous of the goods which thy wiſe Providence hath diſpenſed to others. I am filled with idle thoughts and brutiſh affections.

Be-

Beſides the Offences that I have willfully, and with deliberate malice committed, how many Faults am I guilty of, O Lord, which are unknown to me? My iniquities have caught hold on me, and I have not ſeen them. They are in number more than the hairs of my Head, and my Heart faileth me. O my God I am aſhamed and confounded to lift up my Face

to

to thee ! for my iniquities are gone over my Head , and my ſins reach up unto Heaven. Father I have ſinned againſt Heaven and before thee , and am no more worthy to be called thy Son. Againſt thee , thee only have I ſinned and done that which is evil in thy ſight. Have mercy upon me , O God, according to thy loving-kindneſs, according to the multitude of

of thy tender Mercies blot out my Sins; for I acknowledg my transgressions, and my sin is ever before me. Turn away thy Face from my sins, and blot out all my iniquities. Open unto me the bowels of thy Mercy. Cloath me with the Wedding Garment, and cover my nakedness with the righteousness and innocence of my Savior Jesus Christ; that I may come

come to the Banquet of the Lamb ſlain from the beginning of the World, and that I may glorify thee in the Aſſembly of thy Saints. Give me Faith, more pretious than Gold, that I may gather of that Manna which falleth from Heaven.

O, my God, I feel thy joy and comfort; thou ſtrengthens me, and giveſt me courage to come to thy feaſt; for it is a Banquet of Cha-

Charity, to which thou inviteſt not the rich; but the poor, the lame, the cripple, and the blind, who have nothing to give thee again. When thou waſt upon earth, thou called'ſt ſinners unto thee and ateſt with them; and as thou haſt encreaſed thy Glory, thou haſt not in the leaſt diminiſhed thy love and charity.

And, O Lord, thou not only inviteſt us ſick, blind,

blind, and naked, to thy Feaſt; but thou makeſt us come that we may be cured, receive ſight, and be cloathed. The Waters of thy Grace are not only for quenching the drought of thriſty Souls, but alſo for curing of all ſorts of Sickneſs and Diſeaſes, as the Pool of *Betheſda* was. The Angel of the great Counſel is come down from Heaven, and hath rendered that Bleſ-

Bleſſing Salutiferous in all Seaſons. The Blood of Chriſt Jeſus lives ſtill and is efficacious. I will not ſay as the poor Paralitick did, *I have no man to put me into the Pool.* For thou, O Lord, becameſt ſin for us, and thou beareſt our infirmities. Thou thy Self art the Pool and our Laver, to that Laver of *Siloa* will I go then and there waſh mine Eyes, ſince thou commandſt

mand'ſt it: and then I may ſurely ſay, *I was born blind and now I ſee.* Before I gather the fruit of the Tree of Life, I will cover my ſelf with its leaves; for they are appointed for the health of the Gentiles.

Lord Jeſus, who haſt loved me with an Eternal love, who cameſt to viſit me in my ſtinking grave, and who haſt quickned me when I was dead in my ſins and

and treſpaſſes ; gran
that I may be receive
at thy Table , as *La*
zarus was , who wa
raiſed from the dead.

And ſince thou ha
the right of next i
kin to me , being mor
nearly related to the
than *Booz* was to *Ruth*
the *Moabitiſh* Woman
let me , O Lord , fin
grace in thy ſight
Speak to thy poo
Creature words accord
ing to my Heart , an
comfort me , ſpread o

ve

ver me the skirts of
hy Garments ; and
uffer me to eat with
hy Servants , and
drink in thy Veſſels.
Let me glean in thy
Field, that I may bear
n my Heart the Seed
of Eternal Life; until
I come to enjoy a full
crop , and the Field it
ſelf be given me in In-
heritance, when in the
higheſt Heavens thou
halt fulfill the Mar-
iage,whereof thou this
ay confirm'ſt the Pro-
miſe

miſe in preſence of th
People. Happy are a
they who are called t
the Marriage Feaſt o
the Lamb. *Amen.*

A Prayer and Meditation for him who preſents himſelf to the Communion.

O God my Father! I acknowledge my ſelf unworthy of the leaſt of thy favours. But invited by thy command, and the ſweetneſs of thy holy Promiſes, I take the boldneſs to approach the

the Table on which thou exhibits the greatneſs of thy Riches. Let it not, O Lord, prove to my damnation.

Baniſh from my mind all thoſe earthly and carnal thoughts which diſturb my Devotion, affect my Senſes with a religious veneration. Give unto me ſuch Humility and Repentance, ſuch Fear and Reverence, as ſo high a Miſtery does require.

I come not, O Lord, trusting to my own righteousness, nor puffed up with the conceit of my merits, but as a poor wretched malefactor, I draw near unto the God of Mercy, as a miserable sinner to the Saviour of the Church, as one defiled with Vices to the Well-spring of Righteousness. I come as a poor Beggar to the Lord of all things, as blind to the light of the World,

as naked to the Father of compaſſion, as hungring and thirſting after Righteouſneſs to Him who is the Bread of Life, and the Fountain of Living Water ſpringing up unto Eternal Life.

Thou, Lord, who haſt accepted the repentance of *David*, the ſighs of *Manaſſah*, the tears of *Mary Magdalene*, the faith of the *Thief*, the bitter ſorrow of St. *Peter*,

and the Prayers of the *Publican*; accept now of my Humiliation. I am not worthy to lift my Eyes up unto Heaven, but be thou merciful unto me a ſinner. Confirm my Pardon, ſeal my Redemption, cleanſe me from all my pollutions, ſupport my infirmities, enlighten my darkneſs, and cover my nakedneſs. Send me not away empty, elſe I ſhall faint by the way, but

ſatisfy me with the fatneſs of thy Houſe; and give me to drink of the River of thy Pleaſures.

And ſeeing Chriſt Jeſus is the Salvation and Redemption, the Ornament and Treaſure, the Light and the Life, the Meat and Drink of the Elect, give me Grace to receive that King of Kings, that Spring of Life and Happineſs; that Lodging in my Heart, he may there

Plant

Plant the Seed of Bleſſed Immortality, the Firſt-fruits of thy Kingdom and the Fore-taſtings of thy Glory.

O Lord Jeſus, who gaveſt thy ſelf over unto Death for my Redemption, give thy ſelf now unto my Soul for Food and Nouriſhment unto Eternal Life. Lord Jeſus, who dwelleſt in the higheſt Heavens, come and make thy abode in this poor Soul which pineth a-

way in the lowermoſt parts of the Earth.

My ſins and unbelief ſhut the door againſt thee; but, Lord let it be ſaid even this day, that thou ent'reſt when the doors are ſhut. Remove by thy Power the Seperation that is between thee and me. Open by the Spirit the Door of my Soul. Bruiſe my Heart, that the Streams of thy Grace may on all ſides flow into it.

Lord,

Lord, I find that thou draweſt near unto me in mercy! My Soul leapeth for joy, my Bowels are moved, and my Heart burns within me. O! that I may receive thee with pure Lips and a penitent Heart. And that thou dwelling in my Heart by faith, by that ſweet and delightful Gueſt, I may find my ſelf ſtrengthened, comforted, and my Heart inflamed

with the love of thee; until thou ſhalt ſend thy Bleſſed Angels from Heaven, who will carry me on their Wings into thy Holy Paradice, where I ſhall behold thee Face to Face; and be ſatisfied in thy Likeneſs. *Amen.*

Ano-

Another Meditation upon the ſame Subject.

O My Lord God, though I be a poor wretched ſinner, yet do I preſent my ſelf at thy Feaſt, becauſe it is a Banquet of Charity, to which thou inviteſt the poor, the lame, the cripple, and the blind; who

have nothing to give thee again. I will take the boldneſs to feed on the Bread of Angels, foraſmuch as thou haſt appointed it to be the Food of Penitent ſinners; I will ſtretch out my hand to the Holy Cup, for it is a Medicine prepared for Spiritual Maladies.

But ſince I am to compaſs thine Altar, grant O Lord, that I may waſh my hands in Innocence. Since thou

thou haſt made me free, and willeſt that I ſhould ſit at thy Table among thy Servants; grant that I may be cloathed with the white Robe, and with Garments of Light and Holineſs.

And foraſmuch as all my Righteouſneſs is but as a menſtruous Rag, cloath me, O my God, with the Righteouſneſs of my Saviour, with the ſweet ſmelling Garmen

ment of my Elder Brother, to the end I may obtain thy beſt Bleſſing: and inſtead of preſenting to thee, I may from thy Hands receive Savory Meat.

Lord Jeſus, who covereſt a Table for me in the midd'ſt of mine Enemies, and filleſt my Cup with thy moſt precious Drink, ſince thou thy Self do'it annoint and waſh thy Gueſts, pour upon me, I beſeech thee, thy moſt

moſt Fragrant Oyl. Waſh not only my Feet but alſo my Hands and Head, that I may have part with thee.

Make me not only a partaker of the Seals of thy Covenant, and of the Pledges of thy Love, but alſo that *I* may receive thy Self with all thy benefits. Whil'ſt my Hand, directed by my Bodily Eye, ſhall receive the Bread and Wine diſtributed by thy Miniſter,

niſter, may my Soul, guided by Faith, receive thy Body that was broken for me, and thy Blood that was ſhed on the Croſs for the Remiſſion of my Sins.

And whereas heretofore the Prophet *Elias* ſtretched himſelf upon a dead Body, that he might raiſe it to life again, grant at this time that I may Embrace Chriſt Jeſus dead and crucified, that from him I may receive

ceive Life and Salvation. That *I* may not only with *Thomas* put my fingers into his Side, but that my Heart may dart it self into it. That *I* may not only behold the wounds of his Feet and Hands; but also drink the Blood that drops from them.

O my true and onely Saviour, since *I* touch the Hem of thy Garment, being by faith, and the bond of thy Spi-

Spirit united to thy Humane Nature, ſince thou confirmeſt in me thy great and precious Promiſes, whereby thou makeſt me partaker of thy Divine Nature; and ſince I am Bone of thy Bone, Fleſh of thy Fleſh, and one and the ſame Spirit with thee; O that thou mayeſt feel that ſecret Virtue going out of thee to deliver me from my Maladies, and to ſtop the courſe of my Corruption. Then,

Then, Lord, ſhall I proſtrate my ſelf before thee, and acknowledg in the Aſſembly of thy Saints, that it is thou alone who haſt healed me, and that there is no Salvation in any beſides thee.

And I ſhall not onely praiſe thee whil'ſt I live here upon Earth; but alſo when thou haſt taken me from this Valley of Tears, I ſhall take a Golden Vial full of Incenſe, and glori-

glorifie thee Eternally in the Heavenly *Jerusalem* amidd'ſt the Millions of thine Angels, in the Aſſemblies of the Firſt-born, whoſe Names are written in the Book of Life. *Amen.*

A Thanksgiving to be said after the Communion.

BLeſs the Lord, O my Soul, and all that is within me, bleſs his Holy Name: Bleſs the Lord, O my Soul, and forget not all his Benefits. Above all Things, O my Soul, forget not for ever to celebrate the Favour which God hath this day done to me.

I was before a Den of

of Thieves, a Haunt of Evil Spirits, a Sink of Unclean Luſts; and now I am become the Hoſt of the Deity, the Palace of the Living God, the Spouſe of the onely begotten Son of the Almighty, and the Temple of the Holy Ghoſt. Salvation is this day come into my Houſe, and I may aſſured believe that I am a true Son of *Abraham*.

All the Perſons of the moſt Holy and Glo-

rious

rious Trinity, assure me of Salvation. I cannot doubt of the Mercy of the Father, for he hath not spared his only Son, but hath delivered him to the shameful Death of the Cross, to redeem me from my sins; and now he gives him to me for Food and Nourishment unto Eternal Life. The Son binds me to him, by the straitest and most cordial Bonds of Love that can be found amongst

amongſt Men. He makes me Bone of his Bone, Fleſh of his Fleſh, and one and the ſame Spirit with him: and by that means renders me partaker of his Merit, and all his Benefits. And the Holy Ghoſt makes me glad and comforts me, witneſſing to my Spirit that I am the Child of God, and Heir of God, and Co-heir with Jeſus Chriſt. He hath ſealed me unto the day of glo-

glorious Redemption. King *Belſhazzar*, during his Feaſt, ſaw a Hand that wrote his Condemnation. But during the Feaſt of my Saviour, I have felt the Finger of God writing on my Heart my Eternal Abſolution, aſſuring me that God will not enter into Judgement with me, and that he reſerves for me in the Heavens, an Inheritance uncorruptible and undefiled, which

which fadeth not away.

I will not be any more affraid of my paſt ſins; for the Cup of Bleſſing which now I have been partaker of is the Communion of the Blood of Jeſus Chriſt, which was ſhed for the Remiſſion of my ſins. I will not be affraid of the Wrath of God, for now I have received the Pledge of my Peace and Reconciliation with God, by the

the Blood of the Croſs. Being juſtified by Faith, I have Peace with God, through our Lord Jeſus Chriſt, and ſhall rejoyce in the Hope of the Glory of God. I am not now affraid of Death, for ſeeing I have eaten of the Fruit of the Tree of Life, I ſhall never Die. Chriſt Jeſus is the Reſurrection and the Life: he is the Bread of Life, of which whoſoever eateth Liveth for ever.

He that believeth in him, though he be dead, yet he ſhall live. I ſhall not fear the Diſſolution of this Tabernacle; for though my Body be turned into Duſt and Rottenneſs, yet God will raiſe it again at the laſt day. I have now received the Seed of Immortality, and the ſure earneſt that Chriſt Jeſus will one day transform this vile Body, and render it conform

to

to his glorious Body. After that the Worms have deſtroyed this, I ſhall ſee God in my Fleſh, and mine Eyes ſhall behold him and not another.

O what Joy and Conſolation do I now feel in my Soul? My Heart is glad, and my Glory rejoyceth; my Fleſh alſo ſhall reſt in Hope. I will ſing with the Angelical Spirits, *Glory be to God on High, Good-will upon*

Earth, and Peace towards Men.

Depart from me all Sadneis, for I poſſeſs the Joy and Conſolation of *Iſrael.* In my Jeſus I find Sweetneſs and inexpreſſible Delights. My Heart from henceforward ſhall be a continual Feaſt, and the Peace of God that paſſeth all Underſtanding, ſhall keep my Body and Soul.

What can thy poor Servant ſay more unto thee;

thee; for I am too mean, in respect of all thy Goodness and Truth, which thou hast shewed towards me. Thou, Lord, givest me above what I could ask or think. Thou givest me a foretaste of thy Heavenly *Canaan*, and the First-Fruits of thy glorious Communion. O when shall I be fully satisfied with the Bread of thy Kingdom, and the Fat of thy House? When

wilt thou plunge me in that River of thy Pleaſures?

My Soul thirſteth for God, for the Living God, when ſhall I come and appear before God? It is enough, O Lord, return now into thy reſt, O my Soul, for the Lord hath dealt bountifully with thee. Let me now depart in Peace, according to thy word, for mine Eyes have ſeen thy Salvation.

But

But whil'ſt I wait for the Enjoyment of that Eternal Peace, what ſhall I render unto the Lord for all his Benefits towards me? I will take the Cup of Salvation and call upon the Name of the Lord. I will pay my Vows to the Lord in the midd'ſt of all his People, in the Courts of the Lords Houſe, in the midd'ſt of thee, O *Jeruſalem.*

O great God, as

thou haſt given me thy Bleſſings, and a Hand to receive them, give me Grace likewiſe to acknowledge them by everlaſting Thanksgiving. Lord Jeſus, who haſt given me Furniture to adorn the Houſe which thou haſt daigned to honour with thy Preſence, give me likewiſe Incenſe to burn before thee. Let my Prayer come up before thee as Incenſe, and the

the lifting up of my Hands as the Evening Sacrifice.

And in the ſame manner as thy Preſence heretofore appeared graciouſly in the Temple of *Solomon*, by the Fire which came down from Heaven, and conſumed the Sacrifice; ſend down into my Heart, from Heaven, the Fire of thy Love, which may render my Prayers fervent; and elevate

to thee the flame of my Praiſes.

Joſeph of *Arimathea* and *Nicodemus*, having the Dead Body of our Saviour, put it in a clean Linnen Cloth, with a Compoſition of Myrrhe and Alloes. And grant, good Lord, that I having received my Saviour, who was dead, and raiſed again into Glory, may lodge him in a pure Conſcience, and in the ſincerity of a mild and

peace-

peaceable Spirit, which in the ſight of God is of greater value than all Spices and Perfumes.

They who have a great Prince lodge in their Houſe have their Eye ſtill ſtedfaſtly fixed upon him. They are always imployed either in Serving or Entertaining of him.

Since then I have the honour to lodge in me the King of Kings, and Lord of Lords,

Lords, grant that all my Affections may fall down and kneel in his Preſence.

Let there be nothing in me that may diſpleaſe ſo excellent a Gueſt. Grant that I may baniſh from his ſight the Filthineſs of my Vices, and the Pollution of my unclean Luſts, that my greateſt fear may be not to diſpleaſe him; and greateſt care how to give him content: and that

that my Soul may be as a Sanctuary and ſacred Cloſet, where I may entertain him in holy Prayers and devote Meditations.

O great God, who haſt this day ſealed unto me Grace and Redemption; make me to feel thy Spirit of Sanctification. As Chriſt Crucified hath been repreſented to my Eyes, grant that I may Crucifie the Old Man, and deſtroy the body

body of ſin. And as Chriſt Jeſus died once unto ſin, that he might live eternally to God; grant alſo that I may die unto ſin, that through Chriſt Jeſus I may be Eternally to God. That Sin may no longer reign in my Mortal Body, that I ſhould obey it in the Luſts thereof; and that I may no longer yield my Members as Inſtruments of Righteouſneſs to Sin; but

that

that I may yield them to God as one alive from the dead. That I may offer unto the Body as a Living Sacrifice, Holy and Acceptable to God, which is my reasonable Service; to the end I may say with thy Apostle, *I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; And the Life which I now live in the Flesh, I live by the Faith of*

the

the Son of God, who loved me and gave himself for me.

O Lord, since thou hast admitted me unto thy Table, and made me to lean on thy Bosom like thy well-beloved Disciple. Since thou hast satisfied me with such precious Dainties, and hast linked me unto thee by such powerful Chains of Love, grant that I may heartily renounce the Devil and all

all the ſinful Pomps of the World, that Pride, Avarice, and unclean Concupiſcence may have no more power over me.

Since thou haſt Embraced me, Cloathed with thy Righteouſneſs, and fed with the Bread of Angels; Grant that I may not again return to the Food of Swine, the Filth of my Vices; but that my whole Life may be a Warfare againſt

gainſt my Luſts, a Study and Exerciſe of Piety, and a Race towards thee, in the ways of good works which thou haſt appointed for us to walk in.

Jonathan's Eyes were enlightened by taſting of a Honey-Comb that dropt upon the Ground, and ſhall not I be enlightened, O Lord, who have in my Heart taſted the Honey that drops from the Rock

Rock of Ages? I was before Darkneſs, but henceforward I ſhall be Light in the Lord.

The Prophet *Elias* having drank a Cruiſe of Water, and ate a Cake baked on the Coals, which was brought him from Heaven by an Angel, found himſelf ſo much refreſhed, that in the ſtrength of that Meal he Travelled Forty Daysand Forty Nights, until he came to the Moun-

Mountain of the Lord in *Horeb*; ſo grant, good Lord, that I, who being touched by thy Spirit, have now Drank of the Water of Life, and Ate of the Heavenly Bread, which bearing the Wrath of God upon the Altar of the Croſs, was made unto us Food unto Eternal Life; by the ſtrength of that Holy Bread may go on from Faith to Faith, and from Grace to

Grace,

Grace, until I come and proſtrate my ſelf before thee in *Mount Sion*; where I ſhall ſtand no more in need of Sacraments; for the Curtain being drawn, and the Veil rent, I ſhall, without Shadow or Figure, behold thee Face to Face: Shall follow my Jeſus whitherſoever he goeth, and ſhall hunger and thirſt no more; for the Lamb that is on the

the Throne ſhall feed me, and lead me to the Fountain of Living Waters, : And God himſelf ſhall be all in all unto me. *Amen.*

Ano-

Another Meditation on the ſame Subject.

COuld I ſpeak the Language of Angels, and had I one of the Harps of thoſe Bleſſed Saints who Triumph in Heaven, yet could I not ſufficiently acknowledge the Favour that God

God hath ſhewed me to day.

The Happineſs of *Abraham* is admired, in that he lodged Angels; but without compariſon, greater is my Felicity; for I lodge him whom the Angels adore, and in whoſe Preſence the *Seraphims* cover their Faces with their Wings. The Angels ſtayed but a ſhort time in *Abraham*'s Houſe, but Chriſt Jeſus will dwell in

in my Heart for ever.

The Royal Prophet exalts the Goodneſs of God, in that he hath given to Man the Beaſts of the Fields, and the Fowls of the Air for Food; but I have far greater reaſon to magnifie that infinite Mercy of God, who feeds me with the Fleſh and Blood of his only begotten Son.

The ſame Prophet with Admiration beheld the Moon and

Stars, which ſhine in the Firmament for the ſake of Man: But I, Lord, contemplating the Bowels of Mercy, wherewith the day-ſpring from on high hath viſited me; ſeeing the Sun of Juſtice ſpreading abroad his Beams in my Heart, have more cauſe to be raviſhed with Admiration, and to cry out: *What is Man that thou thinkeſt of him, or the Son of Man*

Man that thou ſhould'ſt viſit him?

Elizabeth, the Mother of *John* the *Baptiſt*, being viſited by the bleſſed Virgin, cried out, *Whence is this to me that the Mother of the Lord ſhould come to me?* But with greater Aſtoniſhment I may ſay,

Whence is this to me, that not the Mother of my Lord, but that my Lord himſelf hath vouchſafed to

viſit his poor Servant? That Heaven ſhould ſtoop to the Earth? And that the Creator ſhould honour his Creature with his Holy Preſence?

So ſoon as the Salutation of the Bleſſed Virgin came to the Ears of *Elizabeth*, the little Child leapt for Joy in her Womb. Seeing then that not only the Salutation of my Saviour is come to my Ears, but that himſelf

is come to lodge in my Soul; let my Heart leap for joy, my Bowels yern, and my Affections be inflamed! This is the happy day that the Lord hath made, let us rejoyce and be glad therein.

Many lodge Kings and their Court, who become not richer thereby, but by lodging him who hath written on his Garment and on his Thigh, *The King of Kings and*

Lord of Lords : I ſhall for ever poſſeſs inexhauſtible Treaſures; for he that hath not ſpared to give his own Son for me, will not he alſo with him give me all things?

If God bleſſed the Houſe of *Obed Edom*, becauſe for ſometime he lodged the Ark of the Covenant, have not I reaſon to hope that God will bleſs me with his moſt Holy Bleſſings, ſince I lodge him

him for ever, of whom the Ark of the Covenant was but a Figure, and the Foot-ſtool to his Feet.

Bleſſed be God, the Father of our Lord Jeſus Chriſt, who in him hath bleſſed us with all Spiritual Bleſſings in Heavenly Places in the Church, and hath made us fit to be partakers of the Inheritance of the Saints in Light. I will not be afraid of Famine, for

I lodge with me that great Prophet, who not onely multiplies the Oyl and the Meal, but is himſelf the Bread of Life, and the Well of Water ſpringing up into Everlaſting Life. The Lord is my Shepherd, I ſhall not want; he maketh me to lie down in green Paſtures, and leadeth me beſide the ſtill Waters, &c. I will not be aſhamed of the World, nor of its Storms; for Chriſt Jeſus

Jeſus hath overcome the World; he commands the Winds and the Floods and they obey. Though the Sea roar and be troubled, though the Mountains ſhake with the ſwelling thereof; there is a River, the Streams whereof ſhall make glad the City of God, the Holy Place of the Tabernacles of the moſt High. I will not be afraid of the Sword of the deſtroying Angel

for not onely the Lintel and Side-posts of the Door of my Houſe, but the Inward Parts of my Soul are ſprinkled with the Blood of the Immaculate Lamb.

I will not be affraid of the Fury of the Red Dragon, nor of the Subtle Accuſations of that Old Serpent; for the Devil hath no power in Chriſt Jeſus, nor in his Members: Now that Salvation is come, and the Kingdom

dom of our God, and the Power of his Chriſt. For that malicious Accuſer, who accuſed us before God, Night and Day, is caſt down. We have overcome him by the Blood of the Lamb; and we we ſhall ſhortly ſee him bruiſed under our Feet.

Nor will I be affraid of Death and Hell; for he holdeth in his Hands the Keys of Hell and Death. O Grave where is thy Sting? the Sting

of

of Death is Sin, and the Power of Sin is the Law: But thanks be to God who hath given us Victory through Jeſus Chriſt our Lord.

I will not be affraid neither of the final Deſtruction of the World, when the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with Fervent Heat; the Earth alſo and the Works that are therein ſhall be Burnt

Burnt up: God in his Mercy will preſerve me, and I ſhall not be Rooted out like the Curſed People: for, not the Ambaſſadours of *Joſhua*, but *Joſhua* himſelf, lodgeth with me; he will ſend his Angels who plucking me out of the Fire, ſhall lead me by the hand into *Mount Sion*, to the City of the Living God.

In ſhort, I will not be affraid of Everlaſting Judg-

Judgment ; for with the hidden Manna I have received the White Stone, which is the Token of the Abſolution of Criminals. My Judge will be my Advocate ; and if God Juſtify, who ſhall Condemn me? O my God, let me not repay ſo many favours as I have received with ungratitude: Let me not do as the King of the *Ammonites* did, who abuſed the Ambaſſadours whom

whom *David* had ſent to comfort him. Let me not offend that Faithful Ambaſſadour whom I have received to Contract with me an Everlaſting Covenant: Let me not grieve that Comforter who ſeals me unto the Day of Redemption; but let him be Served and Adored with the moſt Holy and Fervent Affections of my Soul; and let my Meditations be upon his Favours both

both Day and Night.

And as of old the moſt pretious things in the Ark were the Tables of the Law; ſo, ſeeing thou haſt choſen me for thy Sanctuary, and the Pavillion of thy Glory, transform me into thine Image, that I may reckon nothing in the World more pretious than Obedience to thy Holy Commandements.

I know that of my ſelf I am unfit for thy Ser-

Service; for I am by Nature a Child of Wrath as well as others, all the Imaginations of my Heart are Evil and that continualy; and I am dead in ſins and Treſpaſſes: but if the blood of Bulls and Goats, and the Aſhes of an Heifer, ſprinkling the unclean, ſanctifieth to the Purifying of the fleſh, how much more ſhall the Blood of Chriſt, who through the Eternal Spirit,

Spirit, offered himſelf without Spot to God, purge my Conſcience from Dead Works to ſerve the Living God?

And as *Aarons* Rod bloſſomed and bore Almonds when it was put into the Tabernacle; ſo Lord, ſince by thy Holy Preſence thou Sanctifieſt me this day to be the Tabernacle of God in Spirit, thou wilt cauſe me likewiſe to bloſſom and fructify in

in good Works: In a word, if a dead Man, who touched the Bones of the Prophet *Eliſha*, was raiſed again, thou wilt raiſe me, O Lord, in newneſs of Life, becauſe to day I Embrace Chriſt Jeſus Crucified. For if my Soul be dead, and looks more ghaſtly, and lies deeper in the Grave, than heretofore that poor dead man did; the Touch of thy Spirit, O Lord, is of more Efficacy

cacy than the Touching of the Bones of thy Prophet.

When Christ came into the World, the Evil Spirits fled, and those that were possessed with Devils, were eased. May the coming of Christ into my Soul banish from thence all Evil Spirits, and may I be delivered from those Hellish Lusts which cast me sometimes into the Fire of Anger and Hatred, and

and ſometimes into the Mire of my unclean Pleaſures.

O My God, grant that I may have always before mine Eyes Jeſus Chriſt Crucified. Engrave him ſo upon my Heart, that he may be the Pattern of my Life and the Comfort of my Death. Let me never Glory but in the Croſs Chriſt Jeſus my Saviour, whereby the World is Crucified unto me and I unto the World. See-

Seeing thou haſt put into me the Fountain of Light and Life, the Treaſure of Wiſdom and Knowledg, the Spring of True and Heavenly Pleaſures: grant that I may continually go to it to quench my Thirſt; that I may Thirſt after no other Pleaſure, that I may covet no other Riches: that I may conſtantly delight in that Light, and that I may follow it until it

it have brought me into thy Heavenly *Canaan*. Let all my Actions, Words and Thoughts, be to the Glory of thy Holy Name, the Edification of my Neighbour, and the Salvation of my Soul.

And forasmuch, Lord, as the passion whereof thou hast given me the Grace this day to Celebrate the Memory, hath only been represented to me

me as a Pattern how I may follow the Steps of my Saviour: So encreaſe my Faith, confirm my Courage, and ſtrenghten me in the Inward man, that I may be able with *Simon* the *Cyrenean* to follow Chriſt Jeſus bearing his Croſs.

And in like manner, as my Saviour, having celebrated his Laſt Supper with his Diſciples, went out into the Garden where his Soul was in

in anguiſh even unto Death, and ſwat drops of Blood; may I alſo when I go from this Table, having ſung the Hymn with that Bleſſed Aſſembly, feel my ſelf ready and diſpoſed to ſuffer Death for his Name.

May I be ready to ſhed my Blood for his Glory, who ſpared not his own for the Waſhing away of my Sins. May I be in readineſs to lay down my life for

his Service, who hath given his Soul for the Price of my Redemption. May I not be aſhamed, neither of Bonds, nor Priſons, nor even of Gibbets, prepared for me, for his Sake; ſince my Lord Jeſus Chriſt was not aſhamed to be Bound, Whipt, and Nailed to the Curſed Croſs between two Thieves.

The Souldier having taken his refreſhment,

ment, finds himself more couragious and animated to the Battle: so grant, Lord, that after I have fed on so excellent Dainties, and drank of the new Wine of thy Kingdom, I may feel new Strength and Vigour in me, to Fight the good Fight of Faith, Breathing after Everlasting Life.

That I may endure labour as a good Souldier of Jesus Christ. That I may be faith-

ful unto him, even unto Death; being aſſured to receive the Crown of Life: for it is a ſure ſaying, That if we ſuffer with him, we ſhall Reign with him. And if we bear in our Body the Death of our Lord Jeſus, the Life of our Lord Jeſus ſhall alſo manifeſt it ſelf in our Mortal Fleſh.

Alas! Lord, I know that of my ſelf I cannot reſiſt the leaſt temptation, but I can do all things

things in Chriſt Jeſus, who ſtrengthens me. This poor Soul is ſeized with horrour and toſſed with vain fears: but as our Saviour, drawing near the Boat toſſed by a Tempeſt, ſaid to his Diſciples, *It is I, fear not.* And ſo ſoon as he was come into the Boat the Tempeſt ceaſed. Even ſo ſince Chriſt has this day come unto my Soul, let it pleaſe him to

quiet the troubles of my Conſcience, and give me Grace amid'ſt the greateſt Evils to poſſeſs my Soul in Patience. I will ſecurely paſs through the Torrent of this World, becauſe the Emperour of the Univerſe and the Supream Lord of all Creatures, is in my Veſſel. We are like Sheep appointed for the Slaughter, but we ſhall be more than Conquerors through Jeſus

Jeſus Chriſt that loved us.

O Lord Jeſus! abide with us, and let not thy Spirit forſake us; for the Sun beginneth to decline, and the Light to fail. There is no knowledge nor fear of God in the Land, and Faith and Charity are departed from the Earth. The Vices that reign even in thine own *Iſrael*, threaten us with an Age of Darkneſs. The day is

far ſpent, and night beginneth to cover the Face of the Earth; yea and many nights alſo. A Night of Temptation and Solicitation to Evil, a Night of Terrors and anxious Cares, a Night of Anguiſh, Tribulation, and frightful Death; a Night that caſts both the Fooliſh and Wiſe Virgins into a Sleep; a Night that involves both the Innocent and Guilty. But if thou,

Lord

Lord Jeſus, abideſt with us, none of theſe Nights ſhall terrify us: being troubled on every ſide we ſhall not be diſtreſſed; being in perplexity we ſhall not deſpair; being perſecuted we ſhall not be forſaken: and being caſt down we ſhall not be deſtroyed.

Amid'ſt the thickeſt darkneſs thou ſhalt be my Light, in the blackeſt Dungeons, the Sun of thy Grace ſhall ſhine about

about me. In time of War and the Rumours of War, thou ſhalt be my reſting Place, my Peace and Tranquillity. In my flight, thou ſhall be my Refuge; in my Poverty, my Treaſure; and in my Nakedneſs my Covering. In time of Famine, thou ſhalt be my Portion and my Drink for ever; in my Diſgrace, thou ſhalt be my Diadem and Crown of Ornament; in my greateſt

greateſt Solitude thou ſhalt be my Company; in my Fears, thou ſhalt be my Confidence and the Work of my Aſſurance; in the Valley and Shadow of Death thy Rod and thy Staff ſhall comfort me. In thee have I hoped, O Lord, let me not be put to Confuſion. Let thy Bleſſings and loving Kindneſs wait upon me all the days of my Life, and when I have finiſhed my

my courſe, fought the good Fight, and kept the Faith, I ſhall be Crowned with the Crown of Righteouſneſs; for he whom I have received to day, ſhall receive me at the hour of my Death.

He to whom I have given a place in my Heart, ſhall give me a Place in his Kingdom; where Night and Darkneſs ſhall be no more: for God Himſelf is the Light, and the

the Lamb, the Candle which never goeth out; where there ſhall be no more Weeping nor Crying, nor Labour; for Sorrow and Lamentation ſhall fly away. Joy and Everlaſting Gladneſs ſhall be upon our Heads; and God ſhall wipe away all Tears from our Eyes. There ſhall no want be there; for the Tree of Life ſhall bring us forth Fruit every Month in the Year, and

and we ſhall continually Drink of the River of the Water of Life which ſtreams from the Throne of God and the Lamb. O God, in thy preſence is Fulneſs of Joy, and at thy Right Hand are Pleaſures for Evermore. *Amen.*

FINIS.

BIBLIOTHECA LAMBETHANA.

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